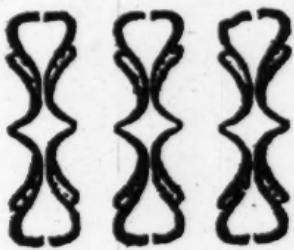


CERTAIN
LETTERS
Written to severall
PERSONS.



Anno Dom. 1655.

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3.30.2. CHILLON

S I R,

The sad and desperate condition His *Majesties* Sacred person is in, hath filled me with much greater *anxiety* and *disquietude*, than hath been usuall to me since these *unhappy times*: And it is not often that I think of any thing else, but what *may*, or *ought* to be done in order to the *preservation* of it, as a *Christian*, as a *Subject*: For I believe both dutyes are inseparably *conjoyned* in this occasion. The inquisition after this led me into the consideration of Gods *dispensation* of *times* and *seasons*: and that as *those* are not to be neglected, wherein there is *freedom* for our *active duty*; so neither *these*, wherein there is appearance of little else remaining, save only for others to be encou-

G raged

raged and revived by the *passive*. (And truly I doubt not but the *divine goodnessse* will act for our *good ends*, by our *Christian readinesse* for *sufferings*.) And as it is thus with *times*, so also it is with *persons*: some are rather, or more decently *qualified* for this than that, at least to give example and authority to it.

These cogitations drew from me the *considerations* herein inclosed; which I have addressed to — because I assure my selfe much of your *gentleness*. I have already communicated them to a very learned, reverend and pious — but I will not adventure much further in it, untill I have also your sense of the *expediency* of the thing. For neither to the *reputation* of the matter, untill it be *maturely-considered* of, nor to any person, would I because of *inconveniencie*. And indeed, if it be

be so well encouraged by your self, and such others of like reputation, as it is by *Him*, it will become me afterward to be silent (as I conceive,) for I have a better *Heart* than a *Head* for this business. I profess I have a jealous eye upon the *Scots* and *Presbyterians*; who, I doubt not, would make *malicious advantages* upon any colourable defect of our *Clergy*. I shall adde this, that those of my profession are not *idle*, but are *confident* and *vigilant*. And truly it were a *vile shame* for us of all qualifications, if this *excellent Prince* shou'd be *lost*, and we not able to *excuse* our selves, that no meanes was left unattempted for his *preservation*; Whom I beseech *God* to *comfort* and *defend*. To whose protection I also leave you, &c.

Feb. 11. 1647.

G 2 Post.

POST-SCRIPT.

I Think it gives weight and encouragement to this proceeding, both his *Majesties* late excellent *Declaration* to his Subjects; as also the *Resolution* of the *Houses* to exhibit theirs to the people. I heartily wish this were timely fitted for this *conjecture*.

The Considerations inclosed.

The streight durance his *Majesties* sacred person is held under, the late *Declaration* of the Army, (with which the Commons have concurred) to act without and against the King, puts it past all scruple, that the *flagitious* and *execrable* resolution of these men hath engaged them past retiring; and (which is

is yet worse) that they cannot but proceed to the deepest and utmost villanies and impieties.

There is not less question of this, than of what ought to succeed it; which is, that their impudence must be encountered with a *Christian courage, zeal, and resolution* superiour to it: otherwise 'tis a doubt not to be slighted, that these men, and too many others seduced by them, will have a seeming cause to believe themselves, that *Theologicall truths* are more controversiall, than those *Astronomicall or Astrologicall*, wherein *lines and Images* are only fictioned, to make *Schemes for Sciences and Discourse*. I am not altogether free of this scruple, though it looks so suspencionfly irreligious.

Will not the whole frame of *Christian verity* be shaken (if not subverted,) in this *Nation*, when

this so great a truth in it shall not be vigorously averred ; That an established Magistracy is Gods immediate Minister ; and ought not, cannot , with Christian profession, be deposed by those that owe obedience and allegiance to it ? I am fully perswaded that it is so necessary a truth, that were it tyed to the stake, and the flames about it , even there ought we to offer our selves to vindicate it, and contend for it ; or else adieu Christian-Protestant profession.

The seed of the Church was Suffering : And shall it be lost for want of suffering , after it is grown to such a perfection ; The ancient Patterns must be imitated, if we expect the same benediction should preserve to us, what was so piously and gloriously planted by them. I think I mistake not my measure, this error amongst men lyes not in the

the brain, but in the heart: therefore Instructions want not, but strenuous Examples of Christian zeale; which (I perswade my selfe) will most daunt them. For those believe, what they want of us in truth, they supply in pertinacity.

All this considered, it is not now seasonable (I believe it was not so till now; but because the reasons are so obvious, I will not trouble you with them) for a considerable number of our learnedst, gravest, and most pious Divines (though they exceed not the number of twenty, they will be enough) in a grave and sober manner (for those tart reprehensions, of which every day there wants not store, suit not the weight of this businesse, being rather movings of spleen than sanctity) to present unto the Houses, That a Government

established is Gods immediate Minister, and That an attempt to depose it, as an high impiecy against God, and his knowne truth plainly and expressly taught us in the holy Scriptures; That his *Majesty* is indubitably Gods Vice-gerent over us, and that this *Allegiance* we owe unto Him, we have attested by the oaths of *Supremacy* and *Allegiance*; That not any of his *Subjects* can stretch forth their hands against Him and be *guiltlesse*; That they demand (according to the practice of the *holiest Christians* in all ages) a time & place to prove this great *truth* they now assert, by evidence out of the *Scripture*; and if this be not allowed them, than to declare, they refuse not to seal it by *Martyrdome* ?

I do very readliy acknowldge that the qualifications for so great an *ingagement* ought to be *mighty*

worthy and serious ; and that to rush into *Martyrdom*, (as long as God hath left us any *justifiable human means*) may want as much of true *Christian piety*, as it may seem of *prudence*. God hath engaged our nature to *many and several duties & functions*; and each hath its *several laws and rules proper*, whereby they are so set on work, that each may attain their due and *proper ends* : nor is the *greatest means* alwaies *best*, when there are others, though *less*, yet *fitter*. But if I mistake not, *ventum est usque ad Triarios*: we must bring up the *Reserve*. God hath in his just judgments (upon our *Estates and Persons*) permitted all our *temporal endeavours* to be dissipated and frustrated ; we may say, our *Van* and our *Battel* are routed, but if the courage of this our *reserve* fails us not, I hope we shal rally our selvs

againe about it, and by the di-
vine goodnesse have a faire day
of it. This will awaken all, en-
courage the half-spirited, corro-
borate all honest and sincere
mindes. Methinkes I have rea-
son too on my side, when I be-
lieve it will easily fall into this
sequence. All the *Clergy* of
England (with very little excep-
tion) will second so Christian an
example. Besides, most *entire*
families will be engaged, and
scarce will there be one but will
have a share in it. For to this
point the *Presb^terians* will
frankly concurre; divers reput-
ed *Independents* (of whom I
know some much valued by
themselves) will be joyned unto
you: and even in the *Army* the
Impression of it will be notable.
Nor can their present power pre-
vent the expression of so *univer-*
sal a sense, so *piously incited*, and
so *well warranted*. Where-

Whereby will appear their paucity. Upon good advertisement I am assured, that they believe they have the *Hearts* of the greater number of the people, so much hath their prosperity dazled them: But of nothing am I more certaine, than that they have not the fourtieth man. And an expedient like this, to let both the people and them into a view one of another, I know not. And yet also would this be further prosecuted: This attestation would be sent into Scotland, and all the Protestant Churches and States of Europe (for with the others we communicate not.) And for it I know an expedient proper and of reputation.

If this progresse of it should faile, though improbably, which hath such a politick seemingness in it; yet in my opinion, it doth not at all vitiate the *pious* part of

it:

it : the *meanes* and *end* being throughout truly *Christian*. I say, if it should faile, yet I see not that any thing we can *doe* or *suffer*, can more than answer the *importunity* of the *occasion*, and the *necessity* that lyeth upon us as *Christians* to doe the utmost of our *duty*. How long, and with how many arts and subtleties have these men abused & deluded the people with the pretensions of their *candid intentions*, onely to preservye the *Laws* of the Nation and the *Protestant Profession*? But now that they are possessed of so great *power*, with what *impudence* do they confound those, and with what *impiety* doe they *subvert this*? But since in this case both those do so well accord, were it not best to set this *last named* in the front, & to draw up the *Civil affair* to it; & though we contend for both, yet to

to fight under the banner of this, in some such manner, as I have stated it, & by your wisdom will be disposed into the best Order.

I shall adde such a *consideration* more, that if it stood *singly*, yet in my opinion would justify and quit the cost of any *endeavour*, or *indurance*. That is, the unparalell'd *sufferings* of this great *Prince*; to which I know nothing *superior*, but his *incomparable* *virtues*. Believe me, multitudes of men are mistaken, if in the point of his *temporall* *affairs*, he had not been in a much *better* *condition*, (though I profess not in a *good* one,) had he timely relaxed much of his *constancy* and *sincerity* towards the Rights, *preminencies* and *patrimony* of the *Church*. Neither is *our* *obligation* but very great to him; his *sufferings* being for *our* *Laws*, *sounquestionably* is *our* *prosperity* mixed with

with his dignity. Now shall this great Personage suffer imprisonment, deprivation of Majesty, absence of all worldly comforts, and minutely hazards of life, for his magnanimous stedfastnesse to your and our advantages ; and we not struggle for *Him* with our utmost endeavours ? Life were inseparable from much infamy with such ingratitude. And truly in humane reason (the utmost imployment whereof, God (I doubt not) expects at our hands) I know no guard for his life, but by some means or other to make it manifest how dear he is to his people, and their readiness to testify how inseparably united Gods truth is with the cause of his Majesty. This onely next under God, must awe Them, preserve *Him*.

I cannot refuse to believe that this cause, as to the Crown, will rise.

rise again: because I see not a bottome or foundation in humane reason for this surreptitious power to establish it self in the order it seems now to point at. Though I doe also very fully confesse, that great mischiefs are easily under their power. But if these only were prevented, amongst which the safety of this sacred Person is of highest importance, we had no cause to repent of such pious endeavours. And should the cause of the Crown (with which Gods truth is so firmly combin'd) refusciate without such Christian aides, little were it to the honour of the present Clergy, and those that now serve at the Altar: and if redemption come singly some other way, their share could be little looked after (of which truly none is more passionately tender than

myself) nor were the *Protestant Profession* well vindicated: which (I doubt not to say) hath received a deep wound (but I hope not mortall) by the *unchristian* proceedings of these *vile* and *detestable* men amongst us.

This I have offered to your *candour*, *prudence* and *piety*, which truly I hold in great *reverence*; otherwise I wold not thus have exposed my selfe to the *censure* of it. The *weaknesse* of the *advice*, at least the *unskilfull* *digest* of it, I shall readily *acknowledge*; but the *incerity* and *zeal* of my *heart* for the cause to which it is directed, I shall never be *ashamed* of.

But after all this I shall make this conclusion, and I pray believe I am *serious* & *sincere* in it. Let me not be mistaken, that I should seem to reprove a *slacknesse*

slacknesse in those, whom I think proper to take up this matter of themselves. Indeed I am not at all guilty of it. I doubt not but great numbers have been long since ready for this encounter ; and perhaps disposing themselves to it , in a much *better* manner, than I have proposed. I have onely offered my *opinion*. Receive it, I pray, *as it is*, I may affirme, in the *weakest* part of it, not wanting some measure of a *pious* *jealousie* (as a *Son* of this *Church*) for this great *verity* taught and professed in it, and as a *transport* of that *duty* and *care* I have for the *safety* of this *Gracious Prince*, my *Master*. To which I shall add, that I have had too much *experience* in this world to be ignorant of this frequent *truth* in affairs; That in *good men* there is alwaies a *modest*, *accompanying* them , that oftentimes they

they begin over-late ; And it is almost proper to them neither to machinate, nor to be over-hasty to encounter wicked designs. But, if I erred not, this is that point and article of time, wherein your Order are to manifest their full perswasion of this verity in *Christian Religion* ; vindicate it as it is profest by the *Church of England* ; answer the kindness and stedfastnesse of the King to the *Clergy* ; protect that *Life*, which was our *Protection* ; and is in such imminent hazard for it ; By all which (through Gods blessing) you may lay a foundation of reviving both in *Church* and *State*, that which now looks so *cadaverously*.

MY L O R D,

IT joyes me not a little, that in the late refusall of the Lords concurrence with the Commons House concerning the triall of his *Majesty*, you were there, and had an eminent share in it. The *blood of our Families* being *mixed*, it is a grieve to me, I could not beare a part with you in so *virtuous* and *commendable* an action ; yet a large part of *contentment* in it cannot be denied me.

You are (unquestionably) on *firm ground*. If you stir an inch from it, you fall. If you keep your *station confidently, magnanimously*, you are *safe*, undoubt-
edly *safest* ; if *coldly* and with *trepidation*, you are *ruin'd, lost*. Are the *dangers great* ? the *oc-
casion*

caſion is much greater: and the whole affair is therefore great, because greatned by hazards of the highest nature to the publick, to your particular. I have bought experience at a dear rate: but into the bargain I have no very imperfect knowledge of these men. Let them but meet a well-grounded and justifiable zeal, greater than their *misguided fury*, you shall render them *recollected*: and you have begun a *conquest* upon them, when they perceive an engaged *resolution*. Let them but see there is a *generosity* and incredible *courage* prepared to stemme the *torrent* of their *fury*, they *muſt*, they *wil* yeild *way* to it.

The case of the whole Kingdome hath long been a *sad* and a *heavy* one; but now at length it is a *plain* one too. Though your *Lordships* seem at present to appear most upon the stage; the *E-*
clipse

clipse of the *King* hath very sensibly obscured the *lustre* and brightness of the *Gentry* also : And therefore it may be the easier believed , that , although the *King* at present hath very little *attendance* , and *solemnity* about his *Person* , his *Interment* must be accompanied with the considerablest part of the *Nobility* and *Gentry* , and with the demolition of *Kingship* ; and the mutation of *Monarchy* in this Common-weale , together with that of *Nobility & Gentity* , will be attended with that of the civil & sober *distinction* of all degrees.

It is not uneasie to be discernd (as elated as these men are with their *Victories*) that yet there is a kind of *hesitation* , and *stop* in their *carriere*. For now the time being come , that they are to consider how they shall *retaine* and *rule* what they *seem*

Jeem to haue gained, they begin to perceive that there is a wide difference between making a conquest over their fellow-citizens (of which their own unhappy differences will lay claime to the greatest share) and governing them contrary to their owne appetites by so small a part of themselves: And that meanes are easilier found & readier at hand to discompose and disorder a State, than such as shall compose and rule it, especially when so differing to long-ingraffed customes and the inclinations of the people. Attack them in this musing mood, though they doe use an artificiall confidence that they act the sence of the people. 'Tis true, they are in some present awe of their power, or rather in a kinde of present amazement at their boldnesse: An expedient must be used for the people to

to resume courage, and to declare their *inclinations*. I need scarce name who are the fittest to contrive the *way*, and give the *onset*. It can be none but your *Lordships*, none will begin before you, and there is none but will follow you. Make then a *Declaration* (by a competent number of you that are readiest at hand (for some *hast* must be used considering the Kings danger) the rest will speedily follow you) of your *horror* and *detestation* to such a proceeding against your *appointed King*, and *lawfull Sovereigne*, (your *Lordships* will best order it:) Invite all the *Clergy*, all the *Professours* of the *Law* to make their severall *subscriptions* under their severall *qualifications*. Those in *London* are ready at hand, & will speedily follow you. Then the *Countyes* and *Cityes* will undoubtedly hasten

hasten their testimonies. This occasion is so large, it incloses, comprehends all *opinions*, what soever ownes *humanity*, will be joyned to you. The *paucity* of these *prodigious Regicides*, *Par-*
ricides will quickly appear as *Monsters*, not contained within the terms and limits of *humane nature*. Nor can the *power* and *vigilancy* of the *Army* hinder the progresse of this: Or if they attempt it, they doe *half-work*, it destroyes their *pretensions*, and will irritate the people to a *re-venge*. Send such a *Declaration* to the *Generall* and the *Councell of Warre*. Let them see there is a noble *Confidence* and *resolution* that will *back* it, and not be refus'd. Demand a stop of the *proceedings*, untill the people have delivered their *suffrages* by their *subscriptions*. They will own you as *regardfull* of them for preser-
ving

ving them from the imputation of so high a guilt of so unspeakable a *crime*, as these would impose upon them.

This proceeding (I acknowledge) is not ordinary, not exemplified: but the occasion is altogether *new*, and so *unimaginable*, That (all the circumstances weighed) all histories are silent, that the like thing ever entered into the heart of man, as this intended enterprise of *these men* of the *Army*: That a *King* and a *free Monarch*, the *Prtectour* of our *municipall Lawes*, should, contrary to all *Lawes*, to our own *Lawes*, but yet with the *impudent semblance* of a *packed fury* be submitted unto *triall* for his *Life*. To encounter this *horrid novelty* a way altogether *new* must be excogitated, & seconded with a *courage* and *confidence* above *ordinary*. Why may not

H your

your Lordships find it convenient to remonstrate to all Kings, Princes, States, Potentates and Nobility your disclaimure of so foul a matter ; and desire their assistance, if it may be timely had, for the preservation of his sacred Majesties Life ? For if that were but in a reasonable security, you need not doubt, but that the Kingdom hath more than means enough to struggle for it self, and recover its ancient Lawes and Government from such a vertiginous and giddy generation ; who have the impudence to derive a title and authority for their proceedings from *visions* and *revelations*. Give but the people an honourable example, they will follow you, and vindicate both you and themselves from being considered as such a silly generation, that they should suffer themselves, to be couzend out of their

their good, known, and establish-
ed *Laws* ; and in the place of
them , to be imposed upon
by *imaginacions* and *Dreams*.

I despair not of Gods wonder-
full *providence* over his *sacred*
Majesties Person and *Life* : but
that suspends not our *endeavours*,
He expects we should work with
Him by those humane means he
hath left us. It grieves me, I can
doe nothing else but *rub my fin-
gers upon paper* : an imployment
that fits not my *Genius*. Perforce
I must doe *it*, or *nothing*. And be-
cause I would not be guilty of
leaving any thing undone that I
can doe, I have applyed my self
to it , and directed it to your
Lordship. To whom I wish that
all the advantages, that ever hap-
ped to any *noble endeavour*, may
succeed, and rest.

Tower, Jan. 9. 1648.

Yours, &c.

H 2 S I R,

S I R,

The conjectures of men are strangely various (yea, of the same persons) concerning the safety or danger of the King, my Master: Sometimes their hopes, other times their fears prevail most. I should be much ashamed if I were the least guilty of so universall an *inquietude*, in so justifiable an occasion, and arising from so good a ground, as a *kindnesse* and *reverence* they owe to their *lawfull Prince*. I frankly give you leave to think (nor doe I value the inconvenience it could draw along with it) that there is not that *honest expedient* in the world to *serve* *Him* by, that I would not hazard my self in, to employ for *Him*: nor doe I know what
earthly

earthly felicity it is, could be so welcome to me, as to advance a step, beyond any other, in my duty toward *Him*. But my present condition refuseth me the ability of any thing else, but that of *invocating the favour of God for Him*; and making my addresses to *you*, whom I take to be the figure that gives the denomination to the sequence of a great many *cyphers* that follow you: And therefore I doe the rather believe that a person, that *signifies so much*, will the better apprehend what weight and signification *Reason* and *Religion* have in all *humane* and *Christian actions*; and that these at last will make a *Conquest* upon all those, that act without their *Commission*.

I can hardly perswade my self into (I thinke) the too common opinion, that the extraor-

inary successse and felicity that hath constantly followed your attempts (who as the saying is, seem to have hired fortune to serve you at day-wages) hath dazzled that light of understanding that formerly was usual to you. You cannot forget the advantages on the House's part, and the Infirmities and wants on the King's part, at the beginning of the warre ; and that the complication of many favourable accidents on the part of your affaires, will challenge a share in the successse, yet is there a large room too left for your merit in Martiall conduct ; and you have cause enough to value your self upon a better foundation, than the event of Battells, and successes in Warre. Proverbiall wisdome is not the worse, because easiest learnt ; It seldom happens that

the same man is *Happy* and *wise* together. And if that lesson also be good, That *Affliction* makes men understand; it is the *Academy* in which I have been strictly disciplin'd for *seven years*; so that I must either be an *egregious Dunce*, or no ill *Counsellor* for you; there being a Person scarce to be found, that lyeth under so dangerous a *temptation* of *seeming prosperity*, and therefore fittest to be advised and counselle^d to *fabriety* and *wisdom*. Of this I doe assure you I doe so little repine at your *prosperity*, and easie opportunities of *fixing* your selfe *securely* in it, that if you doe as much justifie your love to the *tranquility* of the Nation by a discreet *uniting* the *King* and his *people*, as you have been instrumentall in their long *separation*. I shall prize your *prudence*,

dence, courage, industry, and sobriety, at as high an estimate, as the sufficientest wit can deliver it in language.

I doubt not, but both of us are easily agreed in this point, That *successe* legitimates not a quarrell, nor the power which supports it; Neither are the Instruments of the *calamity* of a Nation thereby *justified*. We cannot but remember and observe, that it is no more than the *filthiest* and *imperfectest* creatures have heretofore effected, which have *driven people out* of their countreyes, made *desert Islands* extreamely *fertile*. Have not *Frogs* and *Locusts* desolated *Empires*? and other *vermine* ruined great *Cities*, and large *Territories*? By these meanes God magnifies his owne Power and Justice: the *Instruments* remaine but what they were, their

their nature and quality not changed. But in the acts of Gods Grace and favour to those; who have been instrumental in *destructive practices*, there is a mutation of *qualities*; an ejection of those *vicious*, and an infusion of contrary *graces*, and those affects and appetites, which are *necessary* and *connaturall*, but *misguided*, are by his goodness *guided to good ends*. And thus was *Saul* from a furious *persecutor* transformed to a zealous *Professour*; from a *destroyer* of the *Church*, to a *Master-builder* up of it. No doubt but God in both had his ends, by and upon *Saint Paul*: and from my soul I wish it, that *your case* may have a similitude with *his*; that of *him* in the *Spirituall affaire*, (which was the function to which he was separated) you may be a

resemblance in the temporall; and from a *destroyer* (by Gods goodnesse) rendered a *restorer*. This in passage to those other considerations I intended to you.

That which weighs most, and lyeth heaviest upon mens hearts is, the *fear of the Kings Person*; that the whole Kingdome may lye under the imputation of the guilt of *violence* offered to it; and that a *mutation* of the *forme of Government* shall succeed it. If this be the *end* aimed at, then my present endeavour is to demonstrate to you, how humanely *impossible* it is to *attain* unto it. First there is no *example* (the necessary circumstances observed) that encourageth such an endeavour. For examine *all the Stories of all States*, and you will not finde so much as *one instance* (I pray observe how

how I propose it) that ever any people within the fifth degree (I might double the proportion) as we of *England* are, or in the same degree so spacious a territory, were ever transformed from a *Monarchy*, to an *Aristocracy*, or *Democracy*. Some Cities and petty Principalities have sometimes suffered a change to those Formes; and from thence have arrived (yet not without desperate, intestine seditions and vexations) to a great *Puissance*: The people growing up and increasing with the widening of the State, the Governing by *multitudinous Councils*, through constant habit and practice, hath not alwaies ill succeeded. But to attempt to introduce such a forme (which is so *vitrious* and *brittle*, and so easily carryed into *distemper*, *tumult* and *multitude*, being scarce

scarce separable) upon such a huge masse of people as we of this Nation are, and altogether unexpect and undesirous of it, the matter it self in reason will be found manifestly repugnant to, and not susceptible of such forms; nor is there a pattern to be found, to give any light of direction for the managing of such a designe. Reasons may be deduced from the accidents happening this Parliament, which well weighed and pondered, will afford matter more than enough to clear this question. Something like an example may be produced (though rarely too) that large Monarchies have been cantonized. But that (I thinke) few have any jealousy is intended.

The next considerable is, That the change from the ancient and long-established rule of Gover-

ing will demolish all the received *rules of property*. And if that inconvenience be with difficulty provided for ; yet the people will not expect other, but that with *new Lords* they must have *new Lawes* : And more than probable it is that the people will be shaken into such an apprehension of it, that they may fall upon the Heads of the enterprisers. We frequently see that people are hardly reclaimed from *customes barbarous* and *unreasonable* ; how much lesse can our *Nation* (the best civilized the world hath known) be withdrawn from the love of *Laws*, so prudently constituted, and under which they have so long continued, that the very desires of the people are assimilated into the nature of their *Lawes*. The people and the *Lawes* will always be alike. Are their *Lawes Monarchicall*

uarchicall, so will be the affecti-
ons of the people? *Custome* is a
second nature, and in many things
goes beyond it.

Upon what principle, upon
what authority must such a pro-
ceeding be founded? It can be
no other, but that the people
have the right and power to depose
an established Government, erect
a new form, arraigne the supreme
Magistrate, and execute Him.
Herein is all *History* silent; and
it will not only be disclaimed by
all those you call *Cavaliers* and
Presb;terians, but also by a con-
siderable number of *Independ-
ents*: The remainder then will
amount to a slender body of peo-
ple. So that whereas the pretence
is, that the *sense* of the people is
acted, nothing will prove to be
a grosser *mistake*. But this em-
broilment in the State, especially
upon this principle, will make all

Kings

Kings parties to the quarrell :
 Yea, all States that administer
 Aristocratically, will be through-
 ly engaged to defend their *right*
 of *ruling*. So that there is little
 question but that the greatest *ca-*
lamity that can befall a Nation,
 will inevitably be drawn upon
 us, that is, a *forraim invasion*.
 And *Trade* (which nature seems
 to have designed our Nation
 most properly for) will be *em-*
barred by all *Kings* and those
States. Nor can it be expected
 that permission will be given to
 those of our Nation to *Trafick*,
 who derive themselves from a
State, from whence they shall
 bring the *contagion* of so *destruc-*
tive a maxime to those *rules of*
governing, where they expect
commerce. Yea, even *popular*
States will abhorre so *prodigious*
a principle and proceeding; they
 having been urged by necessity
 to

to use a *supreme Magistrate*, though for time limited, yet exempt from question and triall: whereof the ancient State of *Rome* gives us frequent Examples. No man sure is so mad as to search *our Chronicles* for a president of this nature.

The consideration of *Scotland* will have a large share in this affair: for the *Regall Rule* can receive no diminution, much lesse alteration here, but that it must make a notable impression on that *State*; and can have no other event but a *disunion* of the *Nations*; the *union* of which hath ever been so much *considered* and vehement'y desired by all our *prudentest Princes*, and by the most fortunate *Martialists* of them, (with so much fruitlesse losse of blood) often attempted, yet afterward by Gods providence so *happily effected*,

ffected, and in a most peaceable manner, to the universall contentment of all sorts in both Nations. 'Tis not possible there can be an *union* of *Nations*, where there is a *dis similitude* in the nature and form of *Govern-
ment*; for they will perpetually strive one with another. Nor can *violence* upon the *person* of the King but prepare a way to let *Scotland* into a *quarrell* undeniably *just*, and unavoidably *ne-
cessary*, for the *losse* of their *Liege Lord* and *lawfull Sov-
aign*, and *unconsulted* with. To this consideration of *Scotland* I'll joyn that of *Ireland*. 'Tis apparent that the *Army* will have more than their hands full (if *Scotland* slept) with the *vex-
ations* and *difficulties* that will arise here at *home*. For of the *Common: house* (which you call) the representative of the people,

an.

an eighth part remains not, with any countenance for the *Army*; nor those neither doth the *Army* retain united to one sense: Take also into the reckoning those, who have been *expelled* the House for adhering to the *King* in this warre, which at least will be four or five parts more: the remaining part of the *Lords* have *disclaimed* to have any share in such proceeding. So that by this *Index* of this Nation you may see the Spirit of the whole body of it, the *Nobility*, *Gentry*, all persons of *distinction*, and all of any *competent subsistence*: and I am perswaded, (besides the unsuccessfull triall that hath been made of some persons practised and learned in the *Lawes*,) even those of your late selected *Jury* or *Judges* for the *Kings triall*, will fail the promoters of it. Indeed all things refuse them;

them ; and doubtlesse so will you too, when *calmly* and *recollectedly* you shall cast your eye upon so horrible a *spectacle*, you cannot let it long rest there. We then thus *turmoil'd* and *disquieted*, *Ireland* will be left to it self ; or rather worse, a prey to a *forraign Nation* : a *large Kingdome*, the *fertilest* soile of the *Northern* parts of *Europe*, happy beyond *England* for *number* and *conveniency* of *Ports* and *Havens* : so that inevitably with it the destruction of the *Empire* of this *Nation* over the *Seas*, and the cessation of *trade* must ensue ; and after it, unspeakable *misery* and *poverty* to our *Nation*, and eternall *infamy* to the *causers* of it.

Very considerable also is the *fashion* and *shape* of the proceeding, which (they say) is intended against his *Majesty* ; so *ugly*, *monstrous*,

monstrous, and deformed, that when it appeares upon the stage to act, the horror of it will irritate the whole Nation to revenge. What? (for it is not otherwise apprehended) that a Councill of Warre of that Army, that professeth to act under and by the authority of the two Houses, should impose *Rules* to judge by, and *Judges* for those rules too upon those whom they have professed to be their *Legislators*; and that for the triall (by their own acknowledgement) of the dignifiedst Person of the Kingdome; therefore not more than any other submittable to an arbitrary power and extrajudiciale proceeding. Who is it that after this can expect security of life, or quiet possession of any thing he hath? It is said (but who almost can believe it?) that a title is derived from *Revelation* and

and *inspiration*: If it were but talk, it were but *ridiculous*, and would be thought so simple, that it would not be condemned as guilty of *malice*; but to act under such a notion, were a plain confession that all other *titles* are insufficient. Nay, if it be but mingled with any other *pretensions*, the *pestilent quality* of it would poyson all the rest: and, believe it, the dropping of such *expressions*, by the *unsubrest* of those that call themselves of your party, hath *incredibly discredited* those who are indeed *well-advised*. Away with it then, as that which will bring the *surest* and *suddenest destruction*; as that which will enrage the whole *Nation* to a *furious vindication* of themselves, from being considered as such a *foolish generation* of people, that should be *counseled* out of their

their good, known, and established
Lawes ; and in the place of
them, suffer themselves to be
imposed upon by *imaginations*
and *Dreames*, which every morn-
ing must be declared to the
foregoing nights legislative power.
The people doe already take
themselves to be scornfully
mocked, that they must be *stig-*
matiz'd with the *defamation* of
so *impious* an *act*, as a violence
offered to the *life* of their *sacred*
and *anointed King* ; and that
the *act* of so slight a part of
their *Trustees* must redound to
their *shame* ; who shunning the
light of *established Rules*, which
would have guided them, (the
paths they expected they should
have walked in) doe in this so
palpably wander from their
trust, and the sense of those who
trusted them ; and that so
inconsiderable a *part* of them
should

should set up a *figment* of *fancy* to be *idolized*. Consider the *Commons House* (if yet it may be so called) allow (which cannot be refused) the *Knights* to be the *Representatives* of the *Shires*, which truly is the main of the *people*, you shall not finde *Knights* for the *tenth County* in *England*, I am perswaded not a farre smaller proportion: Is it then possible that men shall believe against *sense* and *evident demonstration*, that the *people* incline to you; nay, that they are not *diametrically* opposite and bent against you? We read that *God*, as an expression of his *gracious favour* to his *Church*, hath promised, that *Kings* and *Queens* shall be *nursing Fathers* and *Mothers* of his *Church*; But that his *Church* should set up new *formes* or any *formes* of *triaall*, to execute their owne

Kings

Kings and Queens, is monstrous and unknown to Religion, is lesse than an idle dream, 'tis the fiction of a dream, and so it will be esteemed not deducible out of the sacred Scriptures; defamatory to the Christian profession, and the nearest way to introduce Paganisme or Mahumetanisme, their Prophet practising such delusions. So that hereby, as Christians, is all Europe engaged, as Protestants, all of our belief, either in this or other Nations.

The last consideration that impedes the mutation of the Government is the person of the King: which we finde doth unavoidably mixe it self with all the former considerations; so that the discourse of the one, will not be without the aide of the other. Yet this following hath somewhat more in it. 'Tis *This King, such a King,* so

con.

conspicuously vertuous and sufficient ; therefore (it must be acknowledged) that hath a right apprehension and clear vision of the true Interest of Kingship, which is the peace and prosperity of his people ; A Prince of undaunted resolution and clear courage, therefore not vindictive, and farre above base revengers. Example me in any one person, of any vindication, or disrespect, that the King can be charged with.

I'le give you many instances of his placability and readiness to be reconciled (let me in a short parenthesis give you this advertisement ; Revenge is to be doubted from the people , not from the King; He alone must be, can be, your security; upon such a Prince you may rely :) A Prince of exemplary devotion and sober-

ty, therefore dear to all persons so qualified. 'Tis *This King*, during whose happy dayes, (no less than 17. years) in which he quietly possest and ruled the *Sceptre*, such an inward *tranquillity* was joyn'd to such a *security* from without, and both accompanied with such an *opulency*, that no *period* of like time, with the like *felicity*, have the former ages delivered over to us. And it is no *impertinent* question to ask; whether ever any other *Nation* ever enjoyed the like. I am perswaded (and that upon no ill grounds of conjecture,) were it in the *power* of the *Nation* to elect out of the *Catalogue* of all their *Kings*, the *Spirit* of which of them they would have rest upon this; if they wished *Him* the *fortune* of *Henry* the *Fift*, Yet they would not refuse his own

vertues,

vertues, for the most signall of any of the former: So notable an impression doth the memory of the peaceable *part* of his *Reigne* make upon the affections of his *people*: And such an *horroure* and *aversion* hath the *disquiet* thereof wrought in them to any other *form* of *rule*, that they look up-on their *tormentours* as *Salaman-ders*, that only live and are cher-*ished* by the *flames*, that have *scorched* them. Is it not now high time then to stop and make a halt? Is there not enough done to satiate the *vanity*, and quench the *thirst* after military *renown*, when you have vanquished your *Compatriots* and fellow *Citizens*, and under such a *Prince*?

Look upon the *brink* of what a dreadfull precipice you are; and let this last, and those other considerations be *seriously* re-

volv'd by you : To which being added those weights, which your own judgement can cast into the *scales*, undoubtedly you will see that there is a *wide* distance between making a conquest over a people, (of which their own differences will lay claim to the greatest share,) and governing them contrary to their own *appetites* by so small a part of themselves ; and that means are *earlier* found and *readier* at hand to *desolate* and *disorder* *States*, than such as shall *compose* and *rule* them, various to long ingrafted customs, and their own inclinations. *Invisa Imperia nunquam retinentur diu.* Hated rule is never long-lived. Me thinks you cannot well avoid the observation that the most *perspicacious* and *sagacious* persons of your party, who with a wonder-
full

full stedfastness and undismayedness have kept company with you in your counsels and affairs, and in the greatest hazards (for you have not alwayes been without such,) doe herein, and in this *action*, and in this highest time of your power and proffteriy, not only make a stop, but avowedly withdraw themselves, and declare *against* it; no doubt but very evidently foreseeing the fatality of such an enormous and unparallell'd attempt. But the *imagination* that some have, that this designe will be carryed on by dispatching the King out of the way, excluding the Prince and Duke of York (both now out of the Realme) and setting up the Duke of Gloucester, untill the people are better seasoned by this new fashion of Government, is such a mockery, that it cannot

be believed, but the most *pur-*
blinde understanding will see all
 the *shapes* of the *designe*, when
 it stands but behinde so *slender* a
thred. This will not doe the
 feat, nor will the *people* of this
age be so deluded: wherein there
 are but *too many* (for the publick
 peace,) that understand *Arts*
 and *policies* of *State*, or, at least,
 would have it so thought.

Upon the prospect of these
 foregoing considerations, (and
 there want not others impor-
 tant) draw a short state of the
 whole affaire; and it will be
 thus, or little otherwise. At
 the present, you of the *Army*
 stand *high*, but *naked*, *unloved*;
 the bulk of the *people* that affists
 you, *small*; they are, to speak
 of, all in one *cluster*, the *Army*;
 and that not all *ripe* for such
designes: through the Kingdom
 they

they are so *thinly disseminated*, that the appearance of them by the eye is scarcely *discernable*; and lastly, to deale frankly with you, (because their temper in your affaire, will make a notable impression,) for the greater number a *vertiginous* and *giddy generation*, that will never suffer quiet to themselves, you, nor others. The *opposites* to these, are the most *prudent* *constituted* *form* of Rules the World hath knowne; a *vast number* of people wedded to it, the matter therefore *irreconcileable*, no *example* friendly to you, all *Potentates* made parties against you; the certaine *disunion* of *Scotland* with *England*; the *dammage* and *infamy* for the *losse* of *Ireland*; the *defamation* of *Christian Religion*, more especially of the *Protestant Professors*,

fessours ; and lastly, the person
 of a most *Excellent Prince*, loved,
 reverenced, and desired by the
 generality of his people. Besides
 all these, and others that are ob-
 vious to the commonest under-
 standings ; trust me, no mortall
 man can have a prevision of the
 future *vexations* which such a
Regicide, such a *Parricide* will
 bring to the persons, affaires and
 designements of the *Army* ; if a
 prognostick may be made by the
 rules of *Reason*, by the constant
 course of humane actions, by the
 conjunction of the present affaires
 of this Kingdome. It is the cer-
 taine *expectation* of all sober
 men, that *Jacob* followed not
Esau closer by the heel, than
 the *Armies destruction* will that
 of such an *inhumane act* of *vi-
 olence* upon the sacred person of
 the *King*. What then, in the
 name

name of God, is it that hinders you, answerable to *reason*, suitable to *duty*, and agreeable to *piety*, from making hast to joyn your selfe to the *Law*, and to agnize that *Prince*, whom the Lawes and Ordinance of *God* have set over you? Obey then the *municipall Law* under which you were *borne*, that hath *nourished* and *cherished* you; *restore* it, *promote* it all you can; *reverence* that *Prince*, into whose custody *God* hath committed both the *Lawes* and *your selfe*: who, I doubt not, will finde it most *conveniency* to employ *your self*, and the *sobrest* of *your party*, in the *eminenteſt* *adminiſtrations* under *Him*: And verily I wish it. Nor doe I think it in any degree reprehensible for you, or any other to obſerve the *Physicians rule*, *Accipe dum do-*

let; take this opportunity of the present anguish of the King and Kingdome; restore it to its former habit of quiet and peace. There is none that will grudge you such sober commodity, as may arrive to you by it. But with such manner of discourses I will not detain you, least I should thereby mis-lead you into a false opinion of me. My principles, according to the temper of these times, are very remote from selfe-safety, ; or to employ ungenerous flatteries for it. Know this assuredly, that I firmly believe, that an established Magistracy is Gods immediate Minister, nor can it be deposed by those that owe obedience and subjection to it, without the highest guilt of impiety; And that this is a verity so plainly held forth to us by the sacred *Scriptures*,

Scriptures, (as an Ordinance
employed by God, for the ma-
nifestation of his power and
goodnesse in the conservation
of humane communion and so-
ciety,) that the conscientious suf-
ferers for it, may expect a Crown
of Martyrdom by it. That this
Government is a *Monarchy*, and
his *Majesty* the right and lawfull
King, hath not a colourable ob-
jection to gainsay it. Read the
Act of Recognition i *Fac. calm-*
ly done by the whole Parl. and
unanimously pursued by the
whole *Nation*, at a season & op-
portunity that might have en-
couraged pretences, if any could
have been found. How happens
it that the *lawfullness* of *Regall*
rule is questioned? Search the
Scriprures: God it is that owns
their *Charter*; He it is that gave
it them: *Per me Reges regnant,*
(Prov.

(Prov.8.15.) not *per nos* : 'Tis no plurality they hold by. Where *Solomon* speaks in the person of the *eternall Wisdom*, thereby to advertise us of (no doubt) greater *reverence* and *circumspection*. God himself appoints *Moses* the first *Prince* of the politick State of the *Jews*; after him *Joshua*, &c. Is it the title and hereditary *succession* of Kings you look for? See then, God himself chuseth *Saul*; afterwards guides the *lot*; lastly, follows the *publication* and acknowledgement of the people. Afterward God *rejects* that *Dynasty*, and by especial command fixeth *David*; whom, by like appointment, *Salomon* succeeds: and from him continued that family in the rule, in the *eldest son* of that Family. Yet is the person so *sacred*, so *delicate*, that

that no violent hand must come near to approach it. Wherein are the Scriptures more plain and expresse than in this particular, *Touch not mine Anointed*? *David*, before he was a King, and persecuted by a King, *who can (saith he) stretch forth his hand against the Lords Anointed, and be guiltless?* 1.Sam.24.5,6. Multitude of texts there are that both justifie the *dignity*, and enjoyn *reverence* to the *person*. And conformably it hath been the avowed *doctrine* and *practise* of the *Church* in *all ages*, even under *Heathen Princes*. 'Tis an argument too copious for a paper to contain the reasons and instances for it; rather indeed it is too *manifest* to be disputed. Hath not God coupled the *fear* due to *Himself*, with the *duty* of *reverence* toward the *King*?

Prov.

Prov. 24.21.22. *My Son, Fear thou the Lord and the King (in conjunction:) meddle not with them that are given to change. Mixe not with such machinators: for a like end shall be to the offendours against both, Destruction.*

Sir, my conclusion shall be very plain, because you may thereby be the better assured of my sincerity in all the rest. The ancient constitutions and present Lawes of this Kingdom are my inheritance and Birth-right: if any shall think to impose upon me that which is worse than death, which is the profane and dastardly parting from these Lawes, I will chuse the less evil, which is Death. I have also a right in Kingship, the Protectour of those Lawes; This is also, by a necessity and conjunction with

with that other, dearer to me than life. And lastly, in *This King* is my present right; and also obligations of *inestimable favours* received from him. I would to God *my life* could be a sacrifice to preserve *his*. Could you make it an expedient to serve *that end*, truly I would pay you more *thanks* for it, than you will allow your self for all your other *merits*, from those you have most obliged, and dye

Your most affecti-
onate Friend..

Post-

Post-script.

SIR,

I Adde this Post-script. When with the most unheardof, and highest *violation* of all *Lawes* humane and divine, of *Morality* and *Sanctity*, both upon the person of the King and *municipal Lawes* of the Kingdome so *execrable* an *Act* is perpetrated, let the *profit* of it to the *Actors* be summed up; it amounts to nothing more than this, That a King is escaped out of their present possession; but the succeeding King obliged by all the tyes of *Religion*, *Nature*, *Duty*, and *Honour*, encouraged with

with all the *irritations* of this Nation, Scotland, and Ireland; fortified by the *Interests* of all Christian Princes and States to animate and aide him, for his revenge upon the *Altours*. I am not guilty of so implacable and inveterate *malice*, as to wish that the *contrivers* of this *villany* might pursue a counsell that shall draw such *sharp revenges* and infallible *destruction* upon themselves: But truly I thinke that those, who have been, or are their *veriest Friends*, and who have any light of *understanding* or motions of *conscience*, will never forgive them so *outragious a folly, madnesse, and wickednesse*. I must confess the present *proceedings* torment me with *terrible apprehensions*: but truly I cannot make my selfe believe, that God will permit the

the Devil to draw Christian
Protestant Prefessours unto the
consummation of so detestable
and impious a Fact. God of his
infinite mercy prevent it.

Enclosed in a Letter, thus.

S I R,

This short Letter hath no other errand, but to excuse that longer, which is inclosed. I pray read it over, though it comes from a person that is not proper to apply himselfe to you; and using an instrument (a penne) not suitable to my Genius.

Genius. But believe it, 'tis the
extremity of this present occasion
extorts it from me. God guide
you, and *recall* you, if you are en-
gaged in this *horrid proceeding*,
I rest,

Tower, Jan. 15.
1648.

SIR,

Your humble Servant.

A

*A Letter written to his
Lady the day before his
Suffering.*

My dearest Life,

MY greatest care in relation to the world is for thy dear self: But I beseech thee, that as thou hast never refused my advice hitherto, doe thou now *consummate* all in this one. And indeed it is so important both for *Thee, Me, and all our Children*, that I presume passion shall not over-rule thy reason, nor my request. I beseech Thee again and again, moderate thy apprehension and sorrowes for me; and preserve thy selfe to the benefit of our dear Children.

dren, whom God, out of his love to us in *Christ Jesus*, hath given us: And our dear *Mall* (in the case she is in,) and our comforts in that *Family* depend entirely upon thy preservation. I pray remember that the occasion of my *Death* will give Thee more cause to celebrate my *memory* with *praise*, rather than to consider it with *sadnesse*. God hath commanded my *obedience* to the *fifth commandment*; and for acting that *duty* I am *condemned*. God multiply all *comforts* to thee. I shall leave Thee my dear *Children*: In them *I live* with Thee; and leave Thee to the *protection* of a most *gracious* God. And I rest

Thy, &c.

Another

*Another written the same day
He Suffered.*

My dearest Life,

MY eternall life is in Christ Jesus, My worldly considerations in the highest degree Thou hast deserved. Let me live long here in thy dear memory, to the comfort of my Family, our dear Children, whom God out of mercy in Christ hath bestowed upon us. I beseech Thee, take care of thy health. Sorrow not unsoberly, unusually. God be unto Thee better than an Husband; and to my Children better than a Father. I am sure, He is able to be so, I am confident He is graciously pleased to be so. God be with Thee, my

my most *virtuous Wife*; God multiply many *comforts* to *Thee* and my *Children*, is the fervent prayer of

Thy, &c.

A Letter to Mr. E.S.
from a reverend and
grave Divine.

SIR,

I hope this paper will finde you upon your *recovery*. You have my daily and hearty *prayers* for it; not so much for your *own sake* (for I doubt not but it would be much better for you, in regard of your *self*, to be *dissolved*

dissolved and be with Christ) but in the behalf of the *Church*, *your friends*, and *poor Family*: to which notwithstanding be assured, God will be mercifull, howsoever he disposeth of *you*, either for *this life*, or for a *better*. But if you live (as I pray and hope you will) you shall doe very well to write the life and death of that *Noble Lord* and *Blessed Martyr*, who professed at his death, *that he dyed for the fifth Commandment*: and to dye in the defence, and for the testimony of any *Divine truth*, is truly and properly to be a *Martyr*.

That which I can contribute towards this work is, to communicate some few observations I made of him and from him, before and after his *Condemnation*. I was severall times with him,

him, and alwayes found him in a very chearfull and well-composed temper of mind ; proceeding from true *Christian* grounds, and not from a *Roman* resolution only (as his enemies are pleased to speak of him.) He told me often, It was the good *God* he served, and the good *Cause* he had served for, that made him not to fear death : adding, he had never had the temptation of so much as a thought, to check him for his engagement in this quarrell : for he took it for his *Crown* and *Glory* ; and wished he had a greater ability, and better fortune to engage in it.

After his *Condemnation*, and the afternoon before his suffering, we were a great while in private together ; when, *bewailing* with that sense which be-

K came

came a true (and not despairing) penitent, the sins of his life past, the greatest he could remember was his voting my Lord of Strafford's death: which though (as he said) he did without any malice at all, yet he confessed it to be a very great Sin; and that he had done it out of a base fear (they were his own words) of a prevailing party: adding, that he had very often and very heartily repented of it, and was confident of Gods Pardon for it. Then he told me, he had a great desire to receive the Blessed Sacrament (so he called it) before he dyed the next morning: asking what Divine of the Kings party I would recommend to him. I replied, that (though many were more worthy, yet) none would be more willing to doe him

him that service than *my self*. Which he accepting very kindly, told me he durst not *desire* it, for fear it might be some *danger* to *me*. After this, and some conference in order to his *preparation*, both for his *viaticum* and his *voyage*, the *Sacrament* and his *death*; he desired me to *pray* with him. Which after I had performed, and promised to be with him by seven the next morning, I left him for that time to his *own devotions*.

The next day I was there at the time assigned: and after some short conference in order to the present occasion, he desired me to hear him *pray*: which he did for half an hour in an *excellent method*, very *apt expressions*, and most *strong, hearty*, and *passionate affections*: First: *confessing and bewailing*

his sins with strong Cryes and Tears ; then humbly and most earnestly desiring Gods Mercy through the merits of Christ only. Secondly , for his dear Wife and Children , with some passion ; but for her especially , with most ardent affections : recommending them to the Divine providence with great confidence and assurance ; and desiring for them rather the blessings of a better life , than of this. Thirdly , for the King , Church , and State ; and lastly , for his enemies , with almost the same ardour and affection. After this sending for my Lord of Normich and Sr. John Omen , I read the whole Office of the Church for good Friday : and then , after a short Homily I used for the present occasion , we received the Sacrament . In which

which action he behaved himselfe with great *humility*, *zeal*, and *devotion*. And being demanded after we had done, how he found himselfe ; he replied, very much *better*, *stronger*, and *cheerfuller* for that *Heavenly repast* ; and that he doubted not to walke like a *Christian* through the *vale of death*, in the strength of it. But he was to have an *agony* before his *passion*, and that was the parting with his *wife*, *eldest Son*, *Son in Law*, two of his *Uncles*, and Sir *T: C:* especially the parting with his most *dear Lady*, which indeed was the *saddest Spectacle* that ever I beheld. In which occasion he could not chuse but confess a little of *humane frailty* ; yet even then he did not forget both to *Comfort* and *Counsell* her, and the

rest of his friends, particularly, in blessing the young *Lord*, he commanded him never to revenge his death, though it should be in his power: the like he said unto his *Lady*. He told his *Son* he would leave him a *Legacy* out of *Davids Psalmes*, and that was this, *Lord, lead me in a plain path*. For, Boy, (said he) I would have you a plain honest man, and hate dissimulation.

After this, with much adoe I perswaded his *wife*, and the rest to be gone; and then being all alone with me, he said, *Doctor, the hardest part of my worke in this world, is now past, meaning the parting with his wife*. Then he desired me to pray preparatively to his death, that in the last action he might so behave himselfe as might be most for Gods

Gods Glory, for the endearing
of his Dead Masters memory,
his present Masters service; and
that he might avoid the doing
or saying of any thing, which
might favour either of vanity,
or sullennesse. This being done,
they were all carried to Sir Ro-
bert Cotton's House; where I
was with him till he was called
unto the Scaffold, and would
have gone up with him, but
the Guard of Soldiers would
not suffer me.

Psal:

Psal. 116. 15.

Precious in the sight of the Lord, is the death of his Saints.

Psal. 112. 6, 7.

The righteous shall be in everlasting remembrance: He shall not be afraid of any evill tidings; His heart is fixed, trusting in the Lord.

Luke 6. 23.

Rejoyce ye in that day, and leap for joy; for behold your reward is great in Heaven, for in the like manner, did their Fathers to the Prophets.

Rev.

Revel. 6.9, 10, 11.

I saw under the Altar the souls of them that were slaine for the word of God, and for the Testimony, which they held. And they cryed with a loud voice, saying, How long, O Lord, Holy and True, dost thou not avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, untill their fellow-Servants also, and their Brethren, that should be killed as they were, should be fulfilled.

Revel.

(82)

Revel. 12. 11.

They overcame Him by the blood of the Lamb, and by the word of their Testimony, and they loved not their lives unto the death.

Rev. 14. 13.

I heard a voice from Heaven, saying unto me, write blessed are the dead which dye in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works doe follow them.

F I N I S.



